THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"He preserveth the souls of his Saints; he delivereth them out of the hands of his enemies."—DAVID.

No. 6, Vol. XXXV. Tuesday, February 11, 1873. Price One Penny.

UTAH JOTTINGS.

Dr. Samuel S. Wood, special correspondent of the Chicago *Journal of Commerce*, publishes in that paper a letter written at Salt Lake City, from which the following are extracts:—

"Since my brief sojourn in this fine city, during 1870, it has greatly improved. Evidences of material progress are manifest on every hand. * * * It has numerous shade trees down the streets and walks, and fine fruit trees border every garden and cultivated spot. These give the entire city an air of coolness, comfort and repose, not to be found in any city on the continent. * * * *

"The 'Latter-day Saints,' of course, form the mass of the population, but other religious parties have meetings and Sunday schools, and their distinguished speakers have been invited to occupy the Tabernacle, and quite a number have accepted those invitations.

"The common schools of Utah in general, and of Salt Lake City in particular, have received much attention, and for a new Territory respectable progress has been made towards a free school system that shall place every son and daughter of the Territory on the same level in regard to education.

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"The next means of improvement which I note is the press. This was called into requisition in 1850, about three years after the first arrival of the Saints. The *Deseret News* was for a time a small weekly, 11 by 16 inches. It has been gradually enlarged, until it now measures 32 by 45 inches, and is published daily, semi-weekly, and weekly. For a long time it was the only paper published between the Missouri river and San Francico. This establishment has connected with it a type foundry, paper mill, and all the necessary apparatus for stereotyping, book and job work. It has one No. 4 large cylinder Hoe press, one Taylor cylinder press, printing a sheet 34 by 49 inches, a Universal job press, and two Gordon presses. These are all driven by steam. I get this information from the editor of the paper, Geo. Q. Cannon, Esq., who is an active, intelligent, courteous gentleman in this department of light and progress.

"While on the subject of telegraphic wires radiating from Salt Lake City, I would remark that I was surprised to see the poles supporting the wires fixed

in the very centre of the streets. They are square and made tapering from the ground, and are 40 feet high. The streets are so wide that they form no obstruction, and so soon as gas shall have been introduced these poles will be made lamp posts. They are of red wood, supplied with steps, and well painted, and are not only useful but ornamental.

"During the six weeks I have spent in this city I have not only visited churches, Sunday schools, and the assemblies of various moral and benevolent societies, but I have visited various mines, springs, railroads, etc., and I have not only greatly enjoyed these, but have become greatly attached to the people. They are kind, social, courteous, benevolent, enterprising and industrious. They have made the barren deserts to "bud and blossom as the rose." Everything of an educational, commercial and manufacturing character that they have engaged in has prospered wonderfully. Without capital, without any friendly aid, and fleeing from and surrounded by enemies, they commenced here twenty-five years ago in a barren, desolate waste, and now they have a beautiful city, flourishing institutions, and are constantly increasing in wealth and in all the means of rapidly growing power to accumulate it still more rapidly. The development of mineral wealth has been deferred just long enough to prepare the people to use their power and their wealth wisely. Of the peculiar religious views and institutions of the people it is not my purpose to judge, much less to advocate them in the columns of a commercial paper; but you will allow me to add, that if submitted to the Divine test—'By their fruits ye shall know them'—I cannot but be favorably impressed with the faith and practice of this people, to enjoy which they isolated themselves from quiet homes, ease, and the approbation of their neighbors, for a home in the wilderness among savages. Even here they have wonderfully prospered, and have honestly earned the means of still greater accumulations of moral and material power."

THE REIGN OF MURDER IN THE CITY.

(From the New York Herald).

Murder is the fashion of the day in New York. Humiliating as the confession is, truth compels it. Criminal homicides are recorded in almost every issue of the *Herald*, the sickening details furnishing daily sensational horrors. Life is held cheaper here to-day than it has ever before been, even in the most lawless localities of the West or South. In the "flush times," thirty or forty years ago, it was esteemed perilous to visit Natchez-under-the-Hill after nightfall. Pistols and bowie knives were freely used there, but the blacklegs who congregated in the hells were cognizant of the custom, and honest people could stay away. California's early miners protected their lives and property with the ready revolver, and punished theft by the simple law of vengeance. In the rude conditions of society which sanctioned such practices there was a lack of the regular organizations for dispensing justice. The swift punishment of an offender by the party injured or his immediate friends, though informal, was often actual justice, and popularly accepted as such. Here, on the contrary, we have murderous violence in open defiance of law and public sentiment. Our city is guarded by a vigilant police. Its courts of criminal jurisdiction are many and costly. Perhaps nowhere else does the public pay more liberally for judicial protection, yet murder stalks our most public streets in high day; it holds revel in our slums at night; it infests our hotels; it mocks the majesty of the law by slaying its victim on the threshold of a judge's chamber; it is all about us, thickening the air with blood, and it is never punished. Jack Reynolds was a prophet. His execution only gave the seeming lie to hi

assertion, "Hanging is played out," which has since his death become literal truth. Our city prison is thronged with murderers. Their lives are safer there than those of the average citizen in the streets. We do not hold the police responsible for the terrible condition into which we have drifted. They usually detect and arrest the slayers. In the practical uselessness of our courts and prosecuting officers is the source of this plague, which, if not stayed, will work the ruin of our great and proud city. It is well known that money is able to postpone and indefinitely prolong the trial of a culprit guilty of the most heinous murder. If money is not used to corrupt officers it certainly is made to procure such vexatious delays that in effect it thwarts justice and procures immunity from penalty to the most guilty. It obstructs and clogs all the operations of the courts, and, far worse, has created a popular belief that murder in New York is not to be punished. This is the explanation of the reign of murder at all times and in all places through our city. Were it once again established that speedy and sure hanging would be the fate of every murderer, from that moment murder would become a rare crime. To bring back this assurance is the sacred duty, as it is the urgent interest, of every citizen. Without it neither life nor property can long have value.

MEN AND WOMEN.

The writer of the following article in the *Pall Mall Gazette* makes some hard, but apparently truthful hits at the false state of society in which he has been a mover, and of which he claims to have been an observer:—

The question which is the more interesting creature, man or woman, is one that in the present paucity of the sexes, there being but two, it is impossible to settle. Either a man or a woman giving it in favor of their own side might be said to be biassed, and if they awarded it to the other, how could it be proved that they had done themselves justice! It might even be a weak personal propitiation. Literature gives an impression wholly in favor of women, which is to the credit of masculine politeness, considering who the writers have mainly been. If it had gone the other way, it would have been very shameful. Whether, however, men are more interesting to men than women are, and whether women find more in women to interest them than they do in men, are points about which an appeal may be made to evidence. It is true that books seem to take all for granted here again. According to them, there never were creatures so fond of one another as men and women. When you come to the facts of real life, some doubt arises; one thing is certain, nothing like so much fondness is actually shown as is talked of.

Observation goes to force upon us the unwelcome conclusion that this pretended fondness of the two sexes for one another is the great fundamental hypocrisy of the race. It would be unfair to dwell too much on the circumstance that they make one another uncomfortable in a way that men never make men, nor women women, taking that fact by itself. This might be a mere result of their being different. But a review of the whole case tends to establish a general incompatibility between the two. Things will have to alter very much if men and women are ever to get along well together. The pretence that they are dying of sheer liking for one another is not only not proved, it is disproved. Not merely is that kind of mortality wholly absent from the returns, but after all these centuries the two sexes greatly keep aloof from one another. Whenever you can get a glimpse of their true tendencies, it comes out clearly enough that men and women are domestic creatures under compulsion. Their real wish is for partial cohabitation. All kinds of social contrivances have been tried, the real purpose of which, no matter how it

may be disguised, is to separate the sexes, and so secure for each the pleasure of being only in its own society. There is no sacrifice men will not make to get this luxury. They will support the costliest clubs, they will smoke, they will pretend any sort of recreation, from cards down to billiards, sooner than not be apart from women for a portion of their time. The like thing holds of the ladies in their own way. The inability of the men to stay at home allows their wives to assemble mutual clubs in their own drawing-rooms, and they do so. For one club the men have, the women have hundreds—just as many as there are houses.

It is all very well to decry this disunion, but of what use is that if it arises out of an incurable antipathy? The truth is, the tastes of the sexes radically differ. At home feminine likings prevail, and there is no man who is not more or less aware that the minor arrangements and the wonderful and to him superfluous filigree-like ornamentation of his house are not for him, nor for his sex, but for the other. Just as little can it be doubted that men and women dress each for their own sex; that it is the admiration of their own kind, not of the opposite one, they lay themselves most out for. Men and women are in a perpetual condition of surprise, and scoff at each other's styles, both always self-complacent, and altogether omitting criticism of their own. The dress of the sexes utterly fails of the captivation of one another. The fashionable doings of the one are mysteries to the other; for nine-tenths of the time their attire is an offense to one another. Mutual criticism on the point has not the slightest recognition, nor do the modes affect each other save in the most rudimentary way. Each take their own course. It is not for the young ladies that the young men put on their wonderful neckties, their sleek fur collars, their astonishing jewellery, any more than it is of the male dandies the young women stay thinking in hesitating so long over the pattern of a lace or the tint of a parasol. Men never notice the pattern of the lace; they pay little heed to an umbrella, unless it is one a man is carrying. Both have in their eye those who can understand them best—their own sex. Conversation equally betrays this natural opposition. If the sexes had real respect for one another, would they indulge in those unbelievable compliments? Neither does it to those of their own kind whom they honestly like. The artificial style of talk which is the traditionary custom of the sexes is plainly that of creatures who do not understand each other and have mutual suspicions. Being strange, they betake themselves to compliments.

A qualification in reference to the family relation has to be made. To a man his mother is not a woman—she is a divinity; the like partly holds in a girl of her father; and brothers and sisters are not of any sex. But get outside this non-sexual circle, and the antipathy quickly comes into play. Boys nearly hate girls, and the feeling is returned; old men care nothing for women of any age, except as nurses; old women creep together. It is only during the central portion of life that the sexes can be said to be civil to one another. In fact, if nature had not forced men and women to love each other during that portion willy-nilly, and given them that incredible and perplexing bribe of children, it is doubtful whether they would have any mutual liking. Love is all that exists between them. The score of other feelings, of understanding sympathy, of appreciative respect, of rational emulation which men have for men and women for women, neither sex has for the other. It is astonishing, considering what a complete, intricate, long association the bringing up a family ties a couple to, that they do not become more really intimate than they do even in the best cases. Doubt may well be felt that there are few husbands and wives who, in spite of all the trials they have shared, have not at the bottom of their hearts a sense of grievance one against the other. At least, it may fairly be said that, if there were any joint concern of another kind which kept two men or two women partners of fortune under such mutual responsibilities for as long a period, they would develop more warmth of feeling on each side.

It is all very sad; but it cannot be helped. The sexes are a partial failure, and somehow has arisen an enormous exaggeration of their liking for one another. Looked at calmly, the interest which each has for the other is woefully lacking in versatility.

THE PSYCHOLOGY OF CRIME.

Mr. Francis Galton supplements his able treatise on the transmission of hereditary qualities by an article in the new number of *Fraser's Magazine* on Hereditary Improvement. His argument is to this effect—Starting from the law of nature that like produces like, would it not be possible so to observe that law as to secure a class in the community whose original qualities of healthy physique, vigorous intellectual powers, and masculine will, might be conserved, intensified, and improved? In a rough and irregular way something of the kind has been done by our aristocracies. Would it not be possible so to use the available material still left to us as, by well-assorted marriages, by mating the wise with the wise, the healthy with the healthy, and so on, to secure and keep up a class capable of government and legislation? Mr. Galton is no special pleader for "our old nobility." He simply wants the resources of the British people in physique and mental power to be concentrated and kept together in a class or order which shall be entitled by its superior attributes of mind and body to take in hand the affairs of the less fortunately endowed million. Put thus nakedly, Mr. Galton's idea may provoke a smile; but it contains a considerable germ of truth, and at any rate is susceptible of application in other directions than its author has chosen to indicate.

Take, for instance, the reverse of Mr. Galton's ideal picture—the criminal classes. Might not the mother of "hereditary improvement," as suggested by him, be effectively applied to the diminution of crime? If among any body of the community hereditary transmission of physical and moral attributes is conspicuous, it is among the population which fills our jails. Look at its general physique. Imperfect cranial development, with its concomitant of feeble cerebration, amounting almost to a retrogression in the direction of the brutes, is apparent in the mass of its members. Intellectually and morally they are imbeciles, intelligence being replaced by cunning, and the will reduced to its elementary form of desire. In the struggle for existence they herd together, deriving constant accessions from the degenerate of the classes immediately above them, and perpetuating themselves amid conditions most favorable to the reproduction of their like. This is not theory. At a late meeting of the Medico-Psychological Association evidence was adduced to show that the "criminal classes constitute a persistent factor in the community, inheriting and transmitting peculiarities, physical and moral, which induce to crime with the force of gravitation." Forty years' experience of the county prison at Perth enabled Dr. Bruce Thomson to confirm this observation, and to suggest means for removing, or at least for modifying the evil to which it points.

Those means are almost identical with the method proposed by Mr. Galton. First break up the class. Remove its constituent members to as great a distance from each other as possible. Place them under conditions most favorable to the counteraction of their inherited tastes, propensities and habits. Such is the general principle at the root of reform of criminals. Its *modus operandi* for individuals must be left to the prison congresses to devise, improve, and perfect. Much was suggested with this object at the meeting held last year under the presidency of Lord Carnarvon, when American and European disciplinarians compared notes and exchanged ideas as to the best means of reclaiming the convict and counteracting the effects of his influence and example. As at present

treated, the moral disease of crime is fostered by conditions under which its cure is attempted. The evils of "hospitalism" have more than their counterpart in those of "carcerism." The moral atmosphere in which the criminal patient lives and moves is even less conducive to recovery than the material atmosphere in which the physical patient has his being. On this point American, Russian, Italian, German, French, and Swiss disciplinarians were as one with the English at the late congress. They were widely at variance, however, as to what system should be substituted for the present.

Principiis obsta. This, the safest rule in medical treatment, is the wisest one in moral. Progressive sifting and classification may do much to counteract the evil influence of criminal upon criminal; but prevention ought at the same time to be pursued. Education, as Sir James Coxe is never tired of pointing out whether in lunacy reports or in occasional addresses and papers, is the one method of grappling successfully with every form of mental or physical defect. What is the use of facilitating the criminal's return to society as an honest bread-winner if he bears about with him a proclivity to crime which asserts itself at the next opportunity? But the education which can destroy this proclivity in the bud must have begun early, and must take cognizance of far other facts and proceed by far other methods than those traditionally adopted in our schools. Instruction in his physical and moral constitution, for which the brothers Combe so earnestly pleaded, must be given to the child even at the sacrifice of not a little which use and want consider essential, so that he may grow up as the intelligent guardian of his own well-being and interests as an individual and a member of society. A leaf might also be taken from our German kinsmen, and periodical inspection of our schools by medical men come to counteract the forming of pernicious habits or to strengthen weak points among the *alumni*. In this way education would be at once a physiological and psychological undertaking, fitting the youth for such employment as his powers suggest, and finding for every one his congenial place in society.—*Lancet.*

MORE RAILROAD COMMUNICATION EAST.

From the Salt Lake Herald.

One of the most favorable indications of the rapid growth of Utah is found in the number of railroad enterprises which make Salt Lake City their objective point, and aim to centre here. From the following extract from the Kansas City *Times*, it will be seen that we are promised a new outlet east within the year 1873, *via* Denver and Kansas City, and making a connection with the Utah Southern 150 miles south of this point. Every new outlet and inlet to this Territory will increase its wealth, population and influence, and aid in developing resources which, in a few years, will give to Utah a place among the foremost commonwealths of the republic. Here is the article referred to:—

The Kansas Pacific Railway Company has, during the past week, perfected arrangements through President R. E. Carr, of the Kansas Pacific, and Mr. J. D. Perry, one of the directors, to build and operate the Denver, Georgetown and Utah railway from Denver to Salt Lake City, the work to be commenced as soon as the weather will permit, and to be pushed forward to a completion within the present year. The terms of the subcription of some $250,000 or $300,000 in bonds from Clear Creek County, Colorado, which was voted to the road last season, compel the completion of the road to Georgetown before the first of next November. The company will comply with the terms of the subscription and push the road through as fast as possible. The route from Denver is southward from that city to Bear Creek and Clear Creek to George-

town; thence over the Snowy Range into the famous and fabled Middle Park, as yet almost unexplored; down Grand River and across to Bear River; thence to White River, following Hughes' overland route of 1865, to a junction with the Utah Southern railroad, 150 miles south of Salt Lake City, and will be completed next summer. The entire distance between Salt Lake City and Denver is about 400 miles, of which the Kansas Pacific will only have to construct 250 miles to give them a through line to the Central Pacific railroad, which is friendly to and in sympathy with the Kansas Pacific railway. The prospects for the early completion of this line of railway are very flattering. The building of the road next season is already assured. This consummation is heartily to be desired, not only by the tourist, to whom it will open a rare field for pleasure and research, but by the people generally, to whom it will open thousands, nay millions, of acres of as fertile land as ere sun shone on, located in the Middle Park and upon the headwaters of the Snake, Grand, Bear, and White Rivers, at present given up to solitude and the untutored Ute Indians. The region which will be opened up by this extension of the Kansas Pacific is interspersed with innumerable streams, abounding in trout and other fish; extensive valleys, covered with luxurious vegetation and swarming with game: mountains, whose sides are clothed with a dense growth of pine and hemlock, spruce and cedar, and whose depths contain countless wealth in gold, silver and other ores; and, with a climate salubrious and genial, which, with the numerous medicinal hot and cold springs scattered through the Park, will render the Middle Park for years to come the Mecca of the invalid, as well as the hardy, enterprising miner and settler.

THE SAMARITANS.—This ancient race will probably ere long have ceased to exist, as it has long been gradually but surely diminishing. At the present time the whole tribe consists of not more than one hundred and fifty persons, and as their laws forbid them to marry except among their own people, there are now twelve young men who cannot find wives. They dwell at Shechem, and every Easter go up with their tents to Mount Gerizim, where they keep the Passover, with precisely the same ceremonies which accompanied its celebration two thousand years ago. Like the Jews, they slay the paschal lamb, and with loins girded and staff in hand they eat it with bitter herbs. Unlike the modern Jews, (with whom they have no dealings whatever,) they have their high priest, and this office has ever descended in the same family. The present venerable old man will be succeeded by his nephew, who is now a rabbi; besides these two officiating priests there are six slayers, whose duty it is to kill the sacrificial lambs. Not only is the Passover celebrated as of old, but every rite mentioned in the Bible is adhered to with the greatest exactitude and minuteness.

PRESERVE HEALTH.—The worst spendthrifts in the world are those who squander their health. For, without health, success in any profession is uncertain if not positively unattainable. But even should victory crown the ambitious hopes and unremitting labors of one who has outraged the laws of nature, there is little enjoyment to be realized when deprived of health, compared with what might have been its accompaniment. A great man once remarked to a young professional, "I am certain I could have performed twice the labor, both better and with greater ease to myself, if I had known as much of the laws of health and life at twenty-one as I do now." No study can be of more importance to the human family than that of the human physique itself. For only with proper understanding of the corporeal structure of a system, can the promotion of its usefulness and longevity be safely attempted or permanently secured. And one of the most reprehensible features in modern prodigality is the little attention paid to the divine regulations of economy in regard to health.—*Woman's Exponent.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, FEBRUARY 11, 1873.

THE PARABLE OF THE SOWER.

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RECOGNIZING that the Gospel of our Lord Jesus Christ is "the power of God unto salvation to every one that believeth and obeyeth," and not only this, but that it is the only means revealed from heaven by which man can be saved, we are impressed with the great responsibility which rests upon all persons to avail themselves of its privileges.

As far as we can learn from the sacred Scriptures we find that the duty to obey this Gospel is imperative upon all who shall hear its sound, that God "commandeth all men everywhere to repent," for that all like sheep without a shepherd, have gone astray, each having turned to his own way. Of such a nature is this Gospel that all to whom it shall come must either receive or reject it. No non-committal policy can be adopted. There is no neutral position that any can occupy. Our Lord distinctly said, "he that is not with me, is against me. Matt. 12.30.

All intelligent beings who value their welfare here, and hereafter, should choose the truth and walk in the light of this Gospel; but the testimony of history is that those who have chosen this better course, have always been far in the minority. This will not always be so. We are consoled with the promise given by God through the mouth of his prophet Jeremiah, that Israel "shall all know me, from the least of them, unto the greatest of them, for I will forgive their iniquity and I will remember their sin no more." And as he says by the mouth of the prophet Isaiah, "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Latter-day Saints have unceasing cause of gratitude that the spread of this great knowledge of the God of Israel has commenced; that they have received the same Gospel taught to Former-day Saints; that the truth, as it is in Jesus, has been taught to them by the Holy Priesthood and Apostleship which taught and administered the principles of eternal life eighteen hundred years ago; that none need cry in vain, "what shall I do to be saved," nor be in doubt of which is the right course to pursue to attain salvation here and hereafter; and that the practical part of religion is entirely stripped of the mystery with which the long night of sectarian darkness has enshrouded it, leaving all so plain that "wayfaring men, though fools, need not err therein."

But though God has again revealed his will, and has sent holy messengers through whose administrations his work has commenced in this generation, human nature shows itself to be much the same as it was when the Son himself came and taught the ways of life.

The parable of the Sower is as pointed in its application now as it was the very day in which Jesus uttered it: "Behold a sower went forth to sow, and when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up. Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns, and the thorns sprung up and choked them. But other fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold." Our Lord in explaining this to his disciples says: "Hear ye therefore the parable of the Sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it: yet hath he not root in himself, but dureth for awhile; for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns, is he that heareth the word; and the care of this world and the deceitfulness of riches choke the word, and he becometh unfruitful. But he that received seed into the good ground, is he that heareth the word and understandeth it; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty."

The four classes enumerated in this parable have manifested themselves since the restoration of the Gospel through the prophet Joseph, quite as much as they did in the days of Jesus and his Apostles.

The class first named were anciently, as now, much the larger class of the four. Though this Gospel, as matured in the councils of eternity was taught in its heaven-born purity by Jesus and his Apostles, comparatively few of those who heard it, received it. This large class were either indifferent to its appeal or were actively opposed to it: some were satisfied with their forms of religion, numerous and highly revered as they were; others were satisfied in their apathy or indifference to all religion, but this first-named class whether religious or non-religious were identical in their course, when they heard the word of the kingdom they understood it not. Just so precisely is it now. In vain did Jesus say, "Walk while ye have the light, lest darkness come upon you, for he that walketh in darkness knoweth not whither he goeth." "While ye have light, believe in the light, that ye may be children of the light." They turned a deaf ear to his divine teaching, they preferred their religion or their lack of it, as the case might be, and because they believed not, it is written: "He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart and be converted, and I should heal them." The self same light has been presented, and the same warning sounded during the past forty years, and the same results have followed. It is still true that "strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it."

The second, third and fourth classes named in the parable, have all been effectually represented in the Church of Christ since its organization in the year 1830; and those who enter the Church continue to manifest by their works the respective class to which they belong.

The second class, those who at first receive the word with joy, yet because

they lack firmness, and have too great regard for the opinion of the world, when tribulation or persecution cometh because of the word, they become offended, forsake their first love and turn again to the beggarly elements of the world; the light which was in them becomes darkness, and before they can be saved, they will have to do their first works over again.

The third class, he that heareth the word, but the care of this world and the deceitfulness of riches choke it, and he becometh unfruitful, is represented in the Church in its gathered and in its scattered condition. We deal at present with those to whom it applies among ungathered Israel. Examples of this class are met with by the Elders in their travels amongst the people in Great Britain. They find some who have at one time been capable of obeying God's command to gather, being blessed with means enough, but they wished to get a little more before they started; through delaying obedience, some have lost the means, others the disposition, and some have lost both means and disposition; because of the care of this world they have in too many cases become indeed unfruitful. These are by no means the only unfruitful ones, for this class will comprehend all those who destroy their own fruitfulness by so yielding to the deceitfulness of this world's goods, that they neglect to pay their tithes and offerings according to the ability with which God has blessed them. They, by their own course, destroy their fruitfulness in the things of God. They do not serve God with all their might, mind, and strength. They cannot reap where they do not sow, and, consequently, cannot be fruitful when their own hand withholds the seed, which, if sown, would bring the rich returns guaranteed to the faithful.

The fourth class, "he that heareth the word and understandeth it, which also beareth fruit and bringeth forth some an hundred-fold, some sixty and some thirty," consists of those who having received the Gospel, preserve their integrity, are in the narrow way which leadeth unto life; of whom it shall be said, in the words of the Vision, "they are they who received the testimony of Jesus and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power, and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true. They are they who are the Church of the First Born. They are they into whose hands the Father has given all things—they are they who are priests and kings, who have received of his fullness, and of his glory, and are priests of the Most High, after the order of Melchisedek, which was after the order of Enoch, which was after the order of the only begotten Son; wherefore it is written they are Gods, even the sons of God, wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's and Christ is God's; and they shall overcome all things; * * * these shall dwell in the presence of God and his Christ forever and ever. These are they whom he shall bring with him, when he shall come in the clouds of heaven to reign on the earth over his people. These are they who shall have part in the first resurrection. These are they who shall come forth in the resurrection of the just." Doc. & Cov., Sec. 92. 5.

To this last named class *all* are called. There is no restriction. God is no

respecter of persons. All that will come may come, but the spiritual darkness and ignorance of humanity are such that all will not accept. It is nevertheless the duty of God's Priesthood, by untiring diligence, to continue to sow the good seed of the word, and trusting in him who giveth the increase, obey the injunctions, "Cast thy bread upon the waters, for thou shalt find it after many days." "In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not which shall prosper, this or that, or whether they both shall be alike good."

J. G. B.

ABSTRACT OF CORRESPONDENCE.

Elder John I. Hart, writing under date of Jan. 31st from Nottingham, states:—"We are every day traveling and counseling and preaching to the Saints. I feel rejoiced to see their unity, and their faith and confidence in the Holy Priesthood. As a general thing all is peace and good will in this Conference. The local Priesthood in the various Branches are united in their labors with myself and brother Mendenhall. The work of God prospers, the sick are healed, and most of the meetings are well attended. We have succeeded in adding to our numbers by baptism twenty souls since my arrival here Nov. 19th.

Elder Wm. K. Barton writes from London under date of Jan. 31st, stating that since his arrival in the London Conference in December, he had visited the Branches and scattered Saints in Essex, Suffolk, Hertford, Berkshire, Wiltshire, and the Branches in and adjacent to London. He reports finding the Saints generally poor in this world's goods, because those having sufficient means have emigrated to Utah, where they have superior temporal as well as spiritual advantages. He found some who in former times had funds to gather, but by neglecting to do so, have failed to discharge their duty, and are now unable to gather without help.

CORRESPONDENCE.

GREAT BRITAIN.

Birmingham, February 6, 1873.

President Albert Carrington.

Dear Brother—I have just returned from a trip through the Conference. You are aware that I have a great many scattered members who are not privileged to assemble themselves with the Saints in meetings; these I have hunted up, stayed with them, and have cheered and comforted them, and in most instances have administered the sacrament to them. I have found some of these had not partaken of this holy ordinance for years, had also neglected to pay their tithing, nor even saved anything for their emigration, in consequence of which they are "neither cold nor hot." In a few cases the spirit has left them to that extent that they fear lest somebody should find out they are Latter-day Saints; ignoring the words of the Savior: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." Satan is working hard to rock the Saints to sleep, and in some instances he is doing it most effectually; some have entertained the idea that the Lord did not expect them to pay tithing, while here in these

lands, that that law was only intended for Zion. These things I consider are natural consequences of neglect of duty. The Lord has given us certain weapons to defend ourselves against the "wiles of the devil," and if we do not use them, we certainly will be overcome. The only safety to the Saints is in faithfully discharging their duty, always considering first and foremost the interests of the kingdom of God. The foregoing cases, however, are not many. I am happy to say that the greater portion of the Saints are doing well. The spirit of emigration is upon the people, and a good many are getting ready to go to a better land. The health of the people is excellent.

The brethren in the Priesthood, with few exceptions, are alive to their duty, and are united with brother Snow and myself in constantly watching over those the Lord has made us stewards over.

Brother Snow wishes to be kindly remembered to you and the brethren with you in the office.

Ever praying the Lord to bless you and all connected with you at 42, I remain your fellow-laborer in the cause of truth,

C. H. WILCKEN.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 60.

The volunteers, as soon as the treaty was effected, were disbanded, and they made preparations to vacate the city. Some went up the river, others down, while a few crossed over to Iowa as fast as they could. About 3 o'clock on the 17th of September the mob forces, numbering over fifteen hundred, marched into the city. They camped at the foot of the hill near Parley Street. Speeches were made to them, and some of them screamed and yelled like savages. The chairman of the Quincy committee took possession of the keys of the Temple; but the mob paid no attention to the treaty, and the Quincy committee, had they been so disposed, had not the force to compel them to regard it. No sooner had they encamped than a company was dispatched to search the wagons that were on the bank of the river, and they took all the guns and pistols they could find. The houses of Brothers Fullmer and Heywood were entered, and everything in the shape of arms and ammunition was seized, and their families threatened. Parties of armed men roamed around town ordering families to leave at short notice. Even the sick were treated with cruelty, and families were molested while burying their dead. The mob went through the Temple, up to the dome of the tower, and rung the bell, yelling and shouting, some of them inquiring, "Who is the keeper of the Lord's House now?" A preacher, who was in the mob, ascended the top of the tower, and proclaimed with a loud voice, "Peace! Peace! Peace, to the inhabitants of the earth, now the Mormons are driven!"

The mob forces held their headquarters at the Temple. They established a sort of a court at which the right of several of the inhabitants, who were not "Mormons," to citizenship was tried. Some of these people, with their families, were ordered forth in two hours. This mob company went from house to house plundering cow-yards, pig-pens, hen-roosts, bee-stands, bursting open trunks and chests, and taking everything they wanted without stopping to inquire whether the plunder belonged to the "Mormons" or not. Several of the Saints were seized by the mob and baptized in the river, those engaged in sousing the brethren used the most blasphemous language, while their companions stood swearing and yelling on the bank. Brother Charles Lambert, Daniel Davis, Silas Condit and some others were thus treated. They seized Colonel C. M. Johnson, led him to the Temple, tried him by court-martial, and passed sentence of death upon him; but they disagreed

about the manner of his execution, and, finally ordered him to leave the city.

W. E. Clifford in alluding to what had occurred in Nauvoo wrote:—"When the mob marched into and took possession of Nauvoo, I proceeded to Burlington. I returned to Montrose in ten days, and remained two weeks, not being permitted to enter Nauvoo. I find cases of suffering and destitution at which I shudder. The poor, the sick and the infirm on the banks of the Mississippi; some with nothing but God's canopy for a shelter, no food but what they received at the hands of charity, and this, too, in a government that is called republic, the constitution of which guarantees to every one his just and equal rights."

Several articles appeared in the St. Louis papers describing, in eloquent and heart-touching language, the condition of the Saints, on the bank of the Mississippi river. The St. Louis *Reveille* said they were literally starving under the open heavens, with not even a tent to cover them. Women and children, widows and orphans, the bedridden, age-stricken, and the toil-worn and pauper remnant of a large community; and that paper called upon the people to help them.

Their condition was doubtless truly wretched, and had it not been for a providential flight of quails in large flocks, they would have endured much greater suffering. But it seemed as though the Lord had special compassion for His people in their deep distress, and He sent them a supply of food, in the shape of quails which settled in such numbers about their tents and wagons that many caught them with their hands. The people praised God that in their persecutions. and wanderings in the wilderness, His goodness and mercy were manifested towards them as strikingly and in a similar manner to what they had been to the Children of Israel while Moses was leading them on their dreary march through the wilderness to the Promised Land.

The arms which the mob took from the brethren's wagons were never returned to them. If there was a good rifle taken, some anti-Mormon would be sure to appropriate it to his own use, and if anything was left in its place, it would be a poor gun, of little or no value to anybody.

THE HEBREW EXODUS.

(From Harper's Monthly.)

The exodus, or great migration of the Hebrews from Egypt to Canaan, is one of the notable events in history. We can only guess the steps by which our remote ancestors passed into Europe from their ancient home in Central Asia. But of the Hebrew exodus we have records so minute and exact that after the lapse of almost forty centuries we can upon a modern map trace the asserted line of march more accurately than we can lay down that of Hannibal from Spain to Italy, or those of Cæsar in Gaul and Britain. The fact of this Hebrew migration is undisputed and indisputable. It underlies and is interwoven into all the history and literature of the race. The records of it exist in the Pentateuch and the supplementary book of Joshua. Even if not contemporary with the events themselves, they are, beyond all question, the oldest written history now existing. It is certain that they existed essentially as we now have them in the time of Ezra, more than five centuries before Christ. It is equally certain that they existed, in substance at least, in the time of David, five centuries earlier. That is, the Hebrew Pentateuch ante-dates by centuries the foundation of Rome, and was written and read long before Homer recited the Iliad and Odyssey.

No early records have been submitted to such severe criticism as these of the Hebrews. They have been assailed and defended not merely upon historical, but upon theological grounds. Three general objections have been

made against their credibility. The first is to the effect that certain events, styled miraculous, are in themselves so contrary to all human experience that no amount of external evidence can warrant us in accepting them as true. This objection will not here be considered. It involves a theological question far too extended to be even touched upon within the limits to which this paper must be restricted.

The second objection is purely mathematical and physical. It is briefly this: "We are told that the family of Jacob, numbering in all seventy souls, migrated from Canaan to Egypt; and that after a period of about 215 years, their descendants, numbering rather more than 600,000 males of twenty years and upward, or between two and three millions of both sexes and all ages, migrated from Egypt back to Canaan. Such an increase is contrary to the well-established laws of physiology.

We admit the apparent force of this objection. We grant that if all the essential data upon which it is based are true, it is fatal to the credibility of the record of the Pentateuch and Joshua; and that these books must be consigned to the limbo of myth to which we must assign so many of the early records of other peoples. We go further. We grant every thing assumed in the argument, saving a little point, which we undertake to show from the records themselves to be erroneous.

We grant and assume that the universal law of human increase, when not interfered with by extraneous causes, such as war, pestilence, famine, and the pressure of population upon means of subsistence, is that shown by our own successive censuses from 1790 to 1870. Making due deductions for increase by actual immigration, the law is that the human race, under favorable circumstances, doubles once in about twenty-four years. We grant also that there is nothing in the Hebrew records or elsewhere to show that there was any abnormal fecundity in that race. We grant, then, that the assumed statement that the Hebrews, in the space of about 215 years, increased from three score and ten to two and a half millions is utterly incredible.

[TO BE CONTINUED.]

UTAH NEWS.

The following are from the *Deseret News*:—

CONVALESCENT.—We are pleased to be able to say that Bishop John Sharp has so far recovered from the effects of his late accident as to be able to take exercise in his carriage. He was out to-day, January 13th.

SUNDAY LIQUOR SELLING.—Joseph Duddler and Peter Swan, saloon keepers, were each fined a hundred dollars on January 14th, for breaches of the Sunday liquor ordinance. The fines were paid.

WOULD'NT DO IT.—We stated not long since that we understood an effort was shortly to be made to *habeas corpus* Charles W. Baker, who is now serving a term of imprisonment for robbery, and that the object of this action was that he might be used to make some of his original kind of affidavits, which he has a fine faculty for manufacturing, and of which the public is well aware, having become acquainted with some of his masterly efforts in that line. We understand correctly, it appears, for all the preliminary papers were made out the other day, and application was made for the necessary writ of *habeas corpus*, to Judge C. M. Hawley. The Judge, however, could not be moved to act in the matter. He positively and firmly declined to move in the case, on the ground that it did not properly come within his jurisdiction, being outside of his judicial district. This was very sensible of the Judge, very. Now if every other individual in the Territory, especially all official personages therein should come to the same conclusion as did Judge Hawley in this

matter, to attend only to his own business and let other people's alone, what a jolly and peaceable time there would be all around! Everybody would then have his rights, because nobody would interfere with them for there would be really no time for such interference. If a person has got any business at all, he generally has but little time to spare outside of it if he diligently and properly attend to it. It may, however, be considered by some to be cruel in Judge Hawley to refuse to *habeas corpus* Baker at a time when he might have been rendered useful. If certain parties had had any idea a short time ago that Baker could not or would not refrain from practicing his old habits, but would carry out his loose ideas of *meum* and *tuum*, his friends would probably have endeavored to prevent the present difficulty.

The *Salt Lake Herald* gives the following :—

Snow in Cottonwood.—A dispatch from Little Cottonwood, on January 14, over the Deseret wire, said the snow was eight feet deep, and still storming. How deep it is in prolonged drifts there is no saying. The road was again blocked. The following additional has been received by letter, dated the 9th, but only reached town on the 13th, the letter being written a mile and a half above Alta :—I go to Alta this morning on snow shoes for the purpose of mailing letters. The cabin is all under snow; we've got lots of it this winter. Snow-slide last night at Grizzly Flat; no one hurt. Sun shines to-day for the first time in nearly three weeks.

Police Court.—James Turbett for selling liquor on Sunday, being a repetition of the offence after having been imprisoned thirty days some time ago, was fined $100 and sentenced to sixty days in prison. He hunted bail on the 15th to appeal, but failed to secure it.

For Washington.—Hon. George Q. Cannon, delegate elect from this Territory to Congress, leaves for Washington this morning, 15th. Mr. Cannon returned home for the holidays, they being over now, he goes back to resume his labors unofficially, in the interest of his constituents. His numerous friends will wish him a pleasant journey.

Washington Dispatch.—The House will refuse to admit Colorado as a State, but possibly will admit Utah, with a prohibition of polygamy, but probably not this session. The President is expected to send a special message recommending a law giving the United States Court in Utah power to select jurors to try polygamy cases.

Let Them Alone.—It is said that the majority of the present Congress seems disposed to let the Mormons alone, and to allow the more moderate of them an opportunity of urging their policy of a gradual abandonment of polygamy. What the temper of the next Congress will be no one can tell, though some of the leaders of the House who have been re-elected are in favor of no stringent legislation.—*Denver News.*

Another Crusade is about to be organized against polygamy. You never in all your life saw a man with but one wife who didn't sigh for the scalp of the man who has a dozen.—*Courier-Journal.*

Stopping Polygamy.—Mr. Grant is reported to have said recently that polygamy "must be stopped, and, if proper legislation is obtained, General Sheridan, if necessary, will be sent with ten thousand men to enforce it." If, as is generally supposed, the population of Utah consists chiefly of women and children, the chivalrous Phil. is just the man for the job. But who is this Mr. Grant that he should say polygamy "must" be stopped? And what does he propose to do in case the legislation which may be entertained is not, in his estimation, "proper" legislation? Will he then send General Hancock with one thousand men to enforce it?—*Chicago Times.*